We
526 the heavy rain it started at two because it was
being played for a prize. One team was called
ATOM (Anak Tanah Orang Manggarai), and the
other was Pasir, from Reo. The latter team won.
526 Then the police played a team of radja kedua.
292 But the adat game in the other place (football
535 players, unlike barefoot players in Badjawa,
541 had real football shoes) was amazing. The men
721 wore horned head decorations, some of them
with plumes, and fancy coverings with plumes on
their bodies, as well as a kind of tail of
plumes stuck in the rear. They looked like
[171] Timorese warriors. This is the true ceremonial
dress of Manggarai, and they said they use them
in all kampongs for ceremonies. They had bells
on the rear which jingled as they danced with a
jigging step. It looked and sounded just like
American Indians at a powwow, except that the
dress was different. In addition, they yelled
from time to time. But the main point of the
[411] game is to try to strike the eye of the opponent
with a buffalo thong whip. The defender carries
a round buffalo hide shield and a curious bow-
shaped parrier which is quite long and looks
like a bunch of rattans tied together. The
whole thing gave the appearance of a war dance,
and perhaps it was.

I met the Radja and he said that they used
such costumes in war formerly. They also used
shields and even the parriers (it is not clear
[533] whether they also used the whips). The songs
too were especially like a cheering section
which kept up a chant from time to time answer-
ing the yells of the fighters, in chorus. The
fighting seemed formalized, and they danced
around jingling and kept this up until they were
ready to close in. Then even the approach was
formalized. As soon as a blow was made the at-
tacker ran away, as though he had taken a coup.
It looks to me like ritualized mock warfare with
whips.
1[i.e., Children of the Land of the Manggarai Anthyst]

000 only technical changes have occurred here.

592 I noted that as we were walking out of Weol, and I asked the priest how many families there were per house, he asked a man and the fellow said there were five in one of the big round houses nearby. Another man rebuked him and said no, there were only three in it. The priest said this is because the government has the law that only three families may live in a house, for health reasons. However, the folk secretly manage to have more. The first man was giving the folk away.

541 I forgot to say that at the whip fights (main
697 tjatjih)[1] there was a band of extra gay fellows who did a lot of the sideline chanting and chorusing. They had red and white banners and at one time when we were taking photographs they came dancing en masse and singing across the field like a slow moving army. At 5 P.M. they raised the banners, singing lustily, and marched off. I asked who they were, and the Radja said that they were the prisoners of the jail, who had been given the day free, and that they were now marching back to jail!

463 The assistant says that all or nearly all
462 men in Weol are farmers. Some, but very few,
231 have specialist skills, but even those farm too. Not one woman has any other job than that of helping in the fields and making mats or weaving in her spare time. Nearly every man has a few to many horses, and some have other animals.

354 A bad feature of the old houses is the smoke from the fire which coats everything with soot and makes for additional darkness, but on the good side is the warmth which comes with the smoke.

769 Theory on reading Coolhaas:[2] The Ngada nadu
778 which is for the male ancestors is a small
342 replica of the conical houses of Manggarai. The
173 small bhaga houses of the female houses are
614

[1] [See pp. 91-92, cat. 116 --Analyst]
[2] [See bibliography, cat. 113 --Analyst]

We

000 "standing." There are plenty of songs. Singing
533 is the greatest art, and I was impressed extremely with the school performance. A priest who was musical said that they are excellent and strange. The new songs like krontjong, omba' putih-putih,[1] etc., are sung only in the towns. Here only a few know them, but nearly all the songs which the majority of the people know are old Manggarai ones. Cornelius[2] said that there are about ten kinds of rhythms in
[562] drum and gong playing. Some are for both sexes, others are for men or for women only.

221 May, June and July are relatively free of
527 work. Otherwise there is little free time. Feasts are the fun times here, and they are largely not at set times.

[526] Soccer is loved and so are horse races.
541 These are not native. They are held either in
525 town or along the road here. This is true especially at harvest time. There is betting.
[177] Cock fighting has come in a little from the outside.

538 There are plenty of stories. They tell tales while they work in the gardens and especially while they bind corn in the houses. Also, the old people tell stories in the evenings. They tell tales when they are just sitting around and drinking, too.

There are many kinds of stories. A number of them are sung, but many are not. They are never very long, and none lasts for several days as in Ende and Larantuka.

533 There are about ten kinds of songs.

527 For the Catholics, Sundays are free, and the pagans have largely taken this practice over. They are glad to have the day off. Otherwise, the only free days are feast days.

[868] With the dances and singing and story telling
538 there is no regular instruction. There is a decline in interest in the old tales especially,

[1] [i.e., a song title, "White Waves" --Analyst]
[2] [i.e., the assistant--Analyst]